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ferent result, is not a thinking of the process in question but of a different process. The author contends that the facts of consciousness are the sole ultimate data for investigations of formal truth, and that the help of empiricism in the solution of these problems is, as a matter of principle, to be rejected. μκρκ.

DER MODERNE MENSCH. Versuche über Lebensführung. By *B. Carneri*. Third Edition. Bonn: Emil Strauss. 1893.

Our readers will find a somewhat detailed review of this little book of Mr. Carneri's in Vol. I, No. 4, of *The Monist*, page 607. It has now reached its third edition, and has assumed a dress which is in perfect keeping with the beauty and simplicity of its precepts. We know of few works which offer so much ethical food, in so sound and palatable a form. μκρκ.

IL ROMANZO DI UN DELINQUENTE NATO. By *A. G. Bianchi*. German Translation. Berlin: Alfred Fried's Company.

This "Romance of a Born Criminal," a German translation of which has just appeared, is a practical exemplification of Lombroso's theory of criminology, written not by Bianchi, whose name appears on the title-page, but by a real criminal, Antonio M. . . ., now serving a term of sixteen years in an Italian prison for attempted murder. The criminal's real name is withheld out of regard for his family.

It is a remarkable work; and as Antonio M's list of crimes is a long one, his autobiography may be fairly said to be the product of the pen of one who is a perfect embodiment of Lombroso's theories. Despite a very defective education, the author frequently discovers high poetical and literary endowments, so that Bianchi could well write of him: "If he had had the opportunities of an education he would certainly take a place by the side of many of our contemporary writers." The impression of the work is augmented when we find in this "*document humain*," as Bianchi calls it, or rather in this criminal soul, traces of a genuine trust in God and a clearly marked mysticism. Here we find well portrayed that want of capacity of adaptation which Nordau speaks of, and also the same "descants on virtue and honor, patience and humility," that Nordau indicates. This criminal himself is not to blame for the "misfortunes" that have overtaken him, but the external world; his crimes are his fate; personally, he always remains in the path of virtue. He sets himself up—this is the purpose of his biography—as a model for his little son Francesco. "Learn from me how to be a man; learn how to suffer without complaining, and to direct thy steps toward the good, the beautiful, and the noble."

Υκ.

DER VERBRECHER IN ANTHROPOLOGISCHER BEZIEHUNG. By *Dr. A. Bähr*. Leipzig: Georg Thieme. 1893.

Although the work just above reviewed is intended as a practical corroboration of Lombroso's doctrines and is regarded by many as an important confirmation of the correctness of his ideas, it must be acknowledged that the general tendency of

present scientific thought is not to accept unqualifiedly Lombroso's main thesis. First, in his work "Crime and Its Causes," and recently in an essay in *Mind*, Morrison has strenuously combated Lombroso's doctrines. The writings of Kurella, which have been mentioned in the German correspondence of previous numbers of *The Monist*, are also on the side of the opposition. So, also, V. Magnan, whose lectures on psychiatry have been recently reproduced in German by P. F. Möbius, (Leipsic : Georg Thieme,) is inclined to qualify Lombroso's position, attributing to the so-called signs of degeneracy only a subordinate importance and maintaining that they are inadequate for the establishment of a type. Finally, it is the expressed purpose of the author of the present voluminous work, Dr. A. Bähr, Chief Physician at the Penitentiary at Plötzensee, to controvert *in toto* the theories of Lombroso.

In the first part of his book, Bähr treats of the physical, and in the second part, of the mental constitution of the criminal, basing his discussions on a long and varied experience, and exhibiting a very extensive knowledge of the literature of the subject. In fact, the reader is placed in this book *au courant* with all that relates to the history and present state of this question. Bähr has only words of praise for Lombroso's great zeal and for the stimulus which has proceeded from his work ; but to the positive results of his activities he is absolutely opposed. For example, he says at the close of the chapter on tattooing : "Tattooing stands in no causal connexion whatsoever with atavism, and in much less a degree with criminality. For it appears among criminals solely in consequence of the peculiar character of their conditions of life and their social environment. It cannot be regarded as a sign of criminal tendencies, so long as countless good and honest men exist who are also tattooed." In the third part of the book, which treats of the "born criminal," we read : "We certainly do not go too far when we deny absolutely the existence of a criminal type in an anthropological sense ; such a hypothesis lacks every foundation of scientific proof." Bähr goes greatly into details in his discussion of Lombroso's pet idea that both in physical and in mental respects atavism is the key to the mind of the habitual criminal. There is no question but that Bähr's work, which is not only intended for physicians, psychologists, and scientists, but also for the educated lay public, will give rise to much discussion. But it is a question of doubt whether the prophecy of Dr. Derenburg recently made in the Berlin *Tageblatt* will be realised, that Lombroso and his school will find in the communications and discussions of A. Bähr rather a confirmation than a refutation of their doctrines. Υκ.